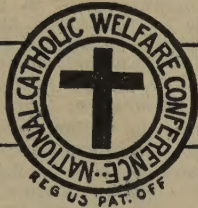


CATHOLIC • ACTION •

Vol. XXVII, No. 11



November, 1945

N. C. W. C.—EXECUTIVE DEPARTMENT AND ITS BUREAUS

BY REV. PAUL F. TANNER

THE CONFRATERNITY HELPS THE PARISH

“THEY SHALL LIVE AGAIN”

EFFECTS OF THE PEACE AND OTHER THINGS

NATURAL LAW AND DIVORCE

THE VOLUNTEER HELPS THE CHURCH

*The Holy Father on
Woman's Duties in
Social and Political Life*

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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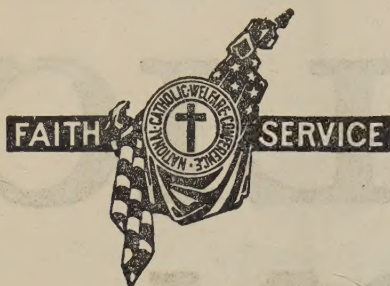


TABLE OF CONTENTS

NOVEMBER, 1945

	PAGE
Our Common Catholic Interests.	3
<i>Woman's Duties in Social and Political Life—N.C.W.C. Protests Omission of Catholic Educator at London Meeting—"They Shall Live Again"—Bishop Ready Criticizes Proposal of President for Military Service</i>	
Calendar of Scheduled Catholic Meetings and Events.	5
N.C.W.C.—Executive Department and Its Bureaus	6
<i>By Rev. Paul F. Tanner</i>	
Rebuilding for Christ: N.C.W.C. Forum Series 1945-46. Article III: The Confraternity Helps the Parish	8
Legal Developments Affecting the Church: The Natural Law and The Divorce Proceedings.	11
<i>By George E. Reed</i>	
Effects of the Peace and Other Things 12	
<i>Immigration Notes</i>	
Month by Month with the N.C.W.C. 14	
National Council Catholic Women. . 16	
<i>The Volunteer Helps the Church—Enthusiastic Response to War Relief Appeal Continues—Face Equal Rights Amendment Realistically—Women's Responsibility to the Fore</i>	
National Council Catholic Men. . . . 20	
<i>Movies Influence Morals—Catholic Hour and Hour of Faith Speakers—Lactare Medal and James J. Hoey Awards for 1945—Executive Secretary Blames Moral Law Drift for Muddled Thinking—Radio Schedule</i>	
Holy Father on Woman's Duties. . . . 24	
<i>The text of the Address given on Oct. 21, 1945, by His Holiness, Pope Pius XII, to the Catholic Women of Rome on the Duties of Woman in Social and Political Life</i>	

The contents of CATHOLIC ACTION are fully indexed in the Catholic Periodical Index.

FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic Organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVII, No. 11



NOVEMBER, 1945

OUR COMMON CATHOLIC INTERESTS

"PUBLIC life needs you," said Pope Pius XII in an address on October 21 before a large gathering of Italian women in an audience at the Vatican. "The fate of the family, the fate of human relations are at stake . . . Every woman has . . . the strict obligation in conscience, not to absent herself, but to go into action in a manner and way suitable to the condition of each, so as to hold back those currents which threaten the home, so as to oppose those doctrines which undermine its foundation, so as to prepare, organize and achieve its restoration."

Woman's Duties
In Social and
Political Life

Equal rights, education for life, economic conditions, all in their special relation to the lives of women, are discussed with penetrating understanding by our Holy Father.

His address, which appears in full as an appendix to this issue of CATHOLIC ACTION (pages 24-27) was given, it is true, to Italian women only, who are voting for the first time just now, but his words are currently applicable and equally valuable to women throughout the world, and it is hoped they will receive universal attention. Readers of CATHOLIC ACTION will be well repaid by a careful reading of the complete text of the Holy Father's address, pregnant with understanding,

sympathy, and practical advice and guidance in the problems of the day.

CATHOLIC ACTION is indebted to the News Service of the N.C.W.C. for making this papal address available to its readers.

NO REPRESENTATIVE of Catholic education in the United States was named, either as a delegate or advisor, to the United Nations London conference to consider the creation of an Educational and Cultural Organization of the United Nations—a serious omission which has been brought to the attention of Secretary of State James F. Byrnes by telegram of October 23 from Right Reverend Monsignor Howard J. Carroll, general secretary of the National Catholic Welfare Conference.

N.C.W.C. Protests
Omission of
Catholic Educator
At London Meeting

"By direction of the Chairman of the Administrative Board of Archbishops and Bishops of the National Catholic Welfare Conference," Monsignor Carroll's telegram read, "I attempted today without success to obtain an appointment with you. Permit me, therefore, through this medium to bring to your attention the absence of a representative of Catholic education among the United States delegates and advisors to the London Conference to discuss the proposed Edu-

cational and Cultural Organization of the United Nations.

"From the very beginning of discussions on this matter, the support of American Catholic education was sought and readily extended. Continued efforts through normal channels of the Department of State to obtain responsible consideration of the importance of such representation have been utterly futile.

"The implication in this country of such an omission is obviously that this large sector of private education has no place, or at least no importance, as far as Government circles are concerned, in American democratic life.

"It is difficult to estimate what will be the reaction abroad, particularly where private, and specifically, Catholic education has not only historic roots but the right to continued recognition from democratic forces. It is impossible to defend, or explain, here or abroad the action of this Government whereby the impression is established that Catholic education, caring for more than 2,500,000 youths in universities, colleges, secondary and primary schools in the United States, many of them as old or older than the Republic, is to be studiously ignored."

CATHOLIC ACTION readers will be interested in a book just published, "They Shall Live Again," by Dr. Marguerite T. Boylan, executive secretary of Catholic Charities, Brooklyn, N. Y. Its sub-title, "The Story of the National Catholic War Council Overseas After World War I," indicates only part of its contents, for it includes a fund of information not otherwise available on social welfare organizations here and abroad.

Articles in CATHOLIC ACTION have discussed the establishment of the N.C.W.C. as an emergency measure during World War I, but little has been published on the overseas achievements of the organization—achievements which brought high praise from the hierarchy, the military and government authorities. This work was two-fold: service to American soldiers and women war-workers in Europe; service and relief for the civilian population in the devastated areas.

Miss Boylan was the logical person to write the story of the National Catholic War Council in Europe for she sailed with the First Unit and she had the unique experience of visiting every center opened by the organization. "They Shall Live Again" tells of the Etoile Club in Paris for American enlisted men awaiting return home; of the three hotels operated for American and English women war-workers; of the playgrounds for chil-

dren and the welfare centers for factory workers in the congested areas of Paris and in the devastated sections of France and Belgium.

The National Catholic Community Service of World War II, the Catholic organization of the U.S.O., has repeated the services of the Etoile in its many clubs, six of which were on foreign soil. The War Relief Services-N.C.W.C., established in 1943, has given and is giving post-war aid to the homeless and starving people of Europe on a much broader scale than was possible in 1919-1920.

In the war-torn towns of France and Belgium such as Verdun, St. Mihiel, Arras, St. Quentin, the War Council opened centers for working girls and women, where the activities of each were decided by the local needs. But in all these homes hospitality and cheer were offered; each became a center of international good will. This was not a short-lived work for when the N.C.W.C. withdrew from Europe these homes were transferred to local societies and it was satisfying to learn that at least some of them were still being used as welfare centers when World War II again devastated Europe.

Miss Boylan devotes one chapter to each of the seven countries she visited in 1920 as Surveyor of Social Service. Through an explanation of the origin and activities of the then existing social welfare organizations and of current similar organizations, the author shows how the work of the Church is being carried on by both clergy and laity in obedience to the Holy Father's definition of Catholic Action.

You will find in her book information on the Sword of the Spirit, the Jocist Movement, the Legion of Mary, the Catholic Truth Society of Ireland, the Pro Deo, the Catholic Social Guild, the Catholic Women's League, the Federation of Diocesan Workers Organization in Holland, the Catholic International Association of Workers for the Protection of Young Girls in Switzerland, and numerous other organizations all actively working to establish social justice and an acceptance of moral law. On her European trip Doctor Boylan explained to each of these groups the aims of the recently established National Catholic Welfare Conference. Realizing the international character of many social questions, a number of European leaders in 1920 urged a world-wide co-operation of all Catholics in an effort to maintain the peace so bitterly won.

"They Shall Live Again" opens with the National Catholic War Council of World War I. It closes with a chapter on the National Catholic Welfare Conference of today. After referring to the meeting which established the National Council of Catholic Women on March 4, 1920, to which Miss Boylan was a delegate, she closes her book with a plea to Catholic women to respond intel-

lently and generously to the Holy Father's call addressed to the Congress of the International Union of Catholic Women's Leagues in 1939, "There is but one efficacious remedy for the wounds of society—the return of the spirit and the heart of man to a knowledge and love of God, the Father of all and of Him Whom He sent to save the world, Jesus Christ. There was a time perhaps when the apostolic activity of women could limit itself to safeguarding and preserving the Christian life of the home. It is not so today when all family life necessarily and immediately is subject to the social environment in which it is developed. Upon this social environment will depend to a great extent the spiritual fervor of the family and, therefore, its moral and religious life. That is why the Catholic woman of today takes cognizance of her social duties."

THE only sure guarantee and defense against war is the abandonment of compulsory conscription in peacetime by all nations, the stressing of the principles of the Atlantic Charter and the advancement of a sound moral and economic system at home and abroad," said the Most Rev. Michael J. Ready, Bishop of Columbus, speaking at a meeting of 800 women from all parts of Ohio who had come together for the inauguration ceremony of the National Council of Catholic Women in the Diocese of Columbus.

"It is high time for all fathers and mothers," the Bishop said, "to consider the moral and physical welfare of their young sons subjected to the recommended immoral practices of the Army and Navy. Chaplains and medical officers are powerless to save our fine American youth from the debasing immoralities sanctioned and organized by the highest military authorities."

The "shocking indoctrination of millions of youth in practices held by decent citizens to be immoral" was one of the "extremely grave results" of the late war, Bishop Ready said, adding that "the results of such vicious teaching will be marked in the home and families of our nation for future generations."

"The citizens of our country are now asked by the President to hand over in peacetime other generations of youth to a military system which failed in some of its gravest duties to millions of youth during the war," the Bishop continued. "High government and military officials were responsible, and are now responsible, for such immoral instruction in the Army and Navy establishments of our country."

"One week of Army or Navy life frequently is enough to undo much of the moral teaching and Christian idealism inculcated in America's youth by parents and teachers and pastors. Chaplains will have a few chapters of history to write on official Army and Navy attitudes toward fundamental moral principles in training youth."

"The propaganda that military training produces good characters is just plain hokum. The best defense of our country is a sense of decency and honor and justice in our citizens."

"To this can be added," Bishop Ready concluded, "a world-wide program of instruction on the goals of the San Francisco Charter, a program which will awaken the people of all nations to the necessity of striving for and guarding zealously the principles of the Four Freedoms."

"After decay in a nation's morals the next incentive to war is injustice between classes of one nation and between nations themselves. The money spent for military training, if used to establish a sound national and international economy would remove the ordinary urge to war," the Bishop said.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

November, 1945

- 6-7—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS, Portland, Oreg.
- 6-7—INTER-RACIAL CONFERENCE called by the Social Action Department, N.C.W.C., Washington, D. C.
- 7—ENTHRONEMENT OF THE MOST REV. JOHN PATRICK TREACY AS COADJUTOR BISHOP OF LA CROSSE, in Cleveland, Ohio.
- 8-11—BOARD OF DIRECTORS, NATIONAL COUNCIL OF CATHOLIC WOMEN—Washington, D. C.
- 11-13—ADMINISTRATIVE BOARD, NATIONAL CATHOLIC WELFARE CONFERENCE—Washington, D. C.
- 14-16—GENERAL MEETING OF THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES—annual meeting, Washington, D. C.

February, 1946

- 4-7—FAMILY LIFE CONFERENCE—third annual meeting, Washington, D. C.

May, 1946

- 24-26—NATIONAL COUNCIL OF CATHOLIC NURSES—biennial convention, Toledo, Ohio. (Registration and a reception will be held the evening of May 23.)

N. C. W. C.—THE EXECUTIVE DEPARTMENT and ITS BUREAUS

By REV. PAUL F. TANNER

THE N.C.W.C. is the Bishops of the United States; apart from them it has no existence.

Who then are the priests and lay people who staff the headquarters building at 1312 Massachusetts Avenue? The organization housed at 1312 is simply the Bishops' permanent secretariate engaged in working out, day by day, the mass of small details that are essential for materializing the grand objectives of general policy set by the Bishops for the welfare of the Church.

During the course of their meeting in Washington each year, the Cardinals, Archbishops and Bishops elect from their membership an Administrative Board of ten, which in turn elects its own Chairman. Ex officio, the Chairman of the Administrative Board becomes the Chairman of the Executive Department, N.C.W.C. The Board then proceeds to select a Vice-Chairman, Treasurer and Secretary and Chairman for the other departments of N.C.W.C.—Legal, Press, Lay Organizations, Social Action, Education, Youth and Catholic Action Study. Although operating under the individual guidance of their own Chairmen, the Departments are coordinated by the Executive Department which in turn functions under the Chairman of the Administrative Board.

The personal representative of the Chairman of the Administrative Board is the General Secretary of the N.C.W.C. He is the chief administrative officer for the Board, directing the work of the Executive Department, and supervising the operations of the other departments of the Conference as well as coordinating all the activities of various other agencies created by N.C.W.C.

As head of the Executive Department, the General Secretary acts as the representative of the Administrative Board in matters affecting Catholic interests as well as public welfare generally.

The functions of the Executive Department are naturally quite varied and do not lend themselves to simple and determinate classification. The pulse of American Catholic life is felt more accurately in few, if any, other single offices.

Functioning directly under the Executive Department are a number of agencies of the Conference, such as the Bureau of Immigration, the Bureau of Information, the National Center of

the Confraternity of Christian Doctrine, the Business Office, Auditing and Finance, the Publications Office and the monthly magazine of the Conference, CATHOLIC ACTION.

Bureau of Immigration

The N.C.W.C. Bureau of Immigration offers a broad technical service in the fields of immigration, naturalization, emigration, deportation and related matters. Although it was established by the Bishops primarily to serve newly arriving Catholic immigrants, it receives requests for assistance of all kinds from the foreign born already in the United States who find themselves enmeshed in difficulties arising from the extreme complexity of our immigration and deportation laws. American citizens with passports and transportation problems also find their way to the Bureau.

The Bureau keeps informed of the many changes in laws, regulations and procedure and is thus able to be of great assistance to those who appeal to it for assistance.

The war, rather than reducing the Bureau's activities, increased them to an astonishing degree. Governmental restrictions and involved procedures, adopted as internal security measures, produced a sense of utmost confusion in the minds of persons either attempting to enter the United States to adjust their status by obtaining permanent residence, if they had come as visitors or in transit or were here illegally, or who wished to leave for other countries. Requirements for documentary evidence of all kinds multiplied and the handling of each case took and still takes an amount of time which taxes the strength of the Bureau's workers, with the volume of requests for help constantly increasing.

Now that the war has ended, fresh problems develop. Requests flood the Bureau from persons seeking news of displaced relatives in the many war-torn countries, desperately anxious to bring them here from the misery in which they are living and wanting to know what they can send them and how. Religious superiors, prevented during the war years from making visitations of their houses in foreign countries and missionaries returning to the former field of their activities

now seek means of getting there. This involves not only a struggle for scarce shipping space but in most cases includes the necessity of obtaining military permission from the Theatre Commander to enter the particular country. The pent-up flood of new immigration is, of course, about to begin, with the reopening of many of the American Consulates in Europe. The Bureau expects as a consequence that its correspondence with foreign organizations in behalf of separated families, which was interrupted by the war, will soon be resumed. The pier work in New York (meeting arriving immigrants by appointment, having them discharged by the immigration inspectors to the N.C.W.C., and sending them on to destination) will also have to be reinstated. This service was necessarily discontinued during the war, throughout the course of which the sailing and arrival of ships was unannounced.

The Bureau has three offices. The National Office is at 1312 Massachusetts Avenue, N. W., Washington, D. C., where the staff consists of the National Director, his Assistant, a secretary, and two stenographers. The National Office determines and outlines the policy of the Bureau, conducts correspondence with national and foreign organizations and persons and takes up with the Government Departments and foreign Embassies, Legations and Consulates, matters relating to the problems of its clients. The Director or his Assistant also appear personally before the Board of Immigration Appeals as attorney in behalf of worthy aliens whose appeals from exclusion or deportation, requests for change of status, etc., are pending before the Department.

The New York office at 61 Whitehall Street has a Port Director, a secretary, an interpreter and three others workers, one of these being the Ellis Island Representative of the Bureau, who has desk space there and whose duties are to visit the detained aliens, represent them before the Boards of Special Inquiry and review such official records as are necessary in order that the Bureau may make the proper presentation of appeals to the Immigration authorities. One worker is in normal times assigned to the work at the piers. In addition to its regular and extremely varied activities the New York office is now being flooded with requests from members of the Armed Forces who are sending for their wives and fiancées and many of whom are referred daily for assistance by the Army Personnel Office.

The Mexican Border office of the Bureau is at 1001 South Santa Fe Street, El Paso, Texas. It has a director, a secretary and a social worker. The latter conducts a sort of immigration "clinic" two or three times a week in the old Mission of Our Lady of Guadalupe across the International Bridge in Juarez, Mexico, for the benefit of such

Mexicans as are unable to come to the El Paso office to discuss their immigration problems. The Mexican Border office has since its inception in 1923 rendered an outstanding service to the Mexican people.

The Confraternity of Christian Doctrine

At the annual meeting of the Hierarchy in November, 1934, an Episcopal Committee of the Confraternity of Christian Doctrine was established, which at once provided for a Department of Confraternity publications and set up the office of the National Center of the Confraternity as a bureau in the N.C.W.C. to serve diocesan catechetical offices.

The Publications Department issues texts and pamphlets on organization, teachers' manuals, and religious discussion club aids. It now has a list of more than fifty published items, some of them available in French and Spanish as well as English, in its furtherance of the two primary objectives of the Confraternity of Christian Doctrine—the religious education of children and youth who are outside the Catholic school system; and the offering of instruction on a parish basis to adults, both Catholic and non-Catholic. At the request of diocesan directors or parish officers of the Confraternity, this department furnishes exhibits of materials and information on their use; it also maintains a well-stocked catechetical reference library of text-books, commentaries, charts and visual aids.

The National Center of the C.C.D. is used by diocesan directors to keep abreast of the latest developments in their field since this office acts as a medium of exchange for Confraternity information from all sections of the country. It exercises no authority over the Confraternity organizations in the various dioceses since the local unit in each parish operates through its own diocesan director under the guidance of the Ordinary. The National Center is assisted in its work by fifteen Standing Committees composed of diocesan directors, and an Advisory Board consisting of archdiocesan directors.

Publications Office

Pamphlets and leaflets are intensively utilized by many of the N.C.W.C. departments and bureaus as one means of effecting their aims. This is particularly true in such fields as Catholic Action, education, family life, industrial relations, rural life, religious education activities of the Confraternity of Christian Doctrine, program and organizational work of the National Councils of Catholic Men and Women and the National Catholic Youth Council, and in the field of international peace. Attention is given as well to the

(Turn to page 10)

REBUILDING FOR CHRIST

N.C.W.C. Forum Series

1945-1946

ARTICLE III: THE CONFRATERNITY HELPS THE PARISH

This new series of articles on Catholic Action and social problems and activities, offered by the N.C.W.C. Study Club Committee, has been prepared for general use, but with lay leaders especially in mind.

Use these articles:

- For your own information
- As texts for discussion clubs, forums, round tables, radio talks
- As aids for organization programs
- For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion

I

SINCE the day when God said, "Let Us make man to Our image and likeness," every good thing that has come into being is the result of a dreamer dreaming, then acting. This is true of even the little doings of our own lives. If we are parents, teachers, or lay apostles, we want to think of God's image and likeness in each person we contact during our daily work or play. We want to understand his soul as we are giving him casual or classroom religious instruction.

The spirit of today's apostolate is admirably expressed by Rev. F. H. Drinkwater: "If it is your object to help someone to become that most splendid of things, a Catholic sound through and through, a house built on the rock, and utterly unshaken by the floods of circumstances that beat upon it, you will have to capture his creative imagination. A thing like that—like a true Catholic—doesn't just evolve all unconsciously out of a chaotic mass of doctrinal formulae and unreasoned habits, and conventional respectability and sacramental grace. A true Catholic only comes into existence when a human soul uses its imagination and schemes out a system of *doing things* (like using the Sacraments), and, perhaps, too, *being* something (like some good Catholic personally known; or like the Saints, or, best of all, like Christ)."

This is the spirit of the Confraternity of Christian Doctrine, a parish society revived by Pope Pius X who declared that, "Catholic Action, by proposing to restore all things in Christ, becomes a real apostolate for the honor and glory of Christ Himself"; promoted by Pope Pius XI who referred to this Confraternity as "the choicest field

of Catholic Action"; encouraged by Pope Pius XII who names it "among the associations of the laity," of which "their fruits are the cause of joy and they bear the promise of still more joyful harvests in the future."

A "promise" is glimpsed as John Molloy of Philadelphia speaks out: "In the past two years, when war made demands on people's time more pressing than ever, our parish was able to increase the number of discussion clubs from approximately 10 to well over 30. If this can be done in time of war, the opportunities for expansion in times of peace may readily seem boundless, and will prove so, not only in St. Francis de Sales, but in every parish where the basic principle of increased lay responsibility for the movement is put into practice.

"From the point of view of widespread lay participation, the most important activity in the parish C.C.D. is the religious discussion club. For it is on the foundation of discussion club membership that the other Confraternity activities can be most effectively based. For example, in providing religious instruction for public school children, the pastor will find among members a ready source for teachers who are manifestly interested in advancing the cause of Catholic Action. These members already have some background of religion and ability to express themselves clearly; qualifications essential for the more exacting task of giving religious instruction to others. Moreover, in visiting homes to persuade parents to send their children to religious instruction, other members of the discussion club can be of service. In spreading the apostolate to non-Catholics within a parish, discussion clubs may be of value in two

ways: first, non-Catholics may be invited by their friends within these groups to attend meetings and thereby gain a better understanding of what the Church teaches; second, in the case of non-Catholic parties to mixed marriages, visits of Fishers (individual discussion club members) to such a home may be welcomed, a means of acquainting the non-Catholic party more fully with the beliefs of his Catholic mate. Finally, in the establishment and support of various Confraternity projects, as, for example, in our parish, the organization of a parish library."

Mrs. John J. Grady of the same parish says, "To have studied the life of Christ during the past two years in a religious discussion club was to discover the meaning of life in terms of Christ and eternity. It gave, moreover, the whole background for the life of His Church. It enabled us to look behind the outer walls and see within the Mystical Christ, to Whom we feel one can draw very close through the discussion club. This closeness with our Church gives us a feeling of being no longer an onlooker, but a vital, though indeed very tiny, part of its glorious membership."

"I feel that the discussion club has drawn us nearer to one another. Strangers two years ago, we have become close and fast and intimate friends. It is impossible to discuss religious subjects with the same group of people each week and not learn to know and really appreciate them."

II

DIRECTED by the pastor, the Confraternity of Christian Doctrine undertakes the mobilization of the apostolic-minded laity of a parish to promote the religious education of children and youth attending secular schools and of Catholic and non-Catholic adults.

MEMBERSHIP: The Confraternity of Christian Doctrine offers to every man, woman and youth a place and part in extending the Kingdom of Christ. The talent of each of us is needed. We select our own place. There are no dues if we become active members:

1. A *Teacher* of a religion class for public-school students.
2. A *Fisher* or home visitor to interest men, women and children in attending religion classes or clubs.
3. A *Helper* to distribute Catholic literature, take charge of the parish Confraternity library, provide transportation and make preparation for instruction classes and clubs.
4. A *Discussion Club Leader*; in these groups, door after door opens revealing new beauties of religious truth.
5. A *Parent-Educator*; enjoy your God-given privileges.

6. An *Apostle to Non-Catholics*; share with others your privilege of membership in the Mystical Body of Christ.

Associate members pray for the success of the Confraternity and contribute according to their means to the work in the parish.

OBJECTIVES: The general purposes of the Confraternity are:

(a) Religious education of Catholic elementary-school children not attending Catholic schools, in vacation schools, instruction classes and correspondence courses.

(b) Religious instruction of Catholic youths of high-school age not attending Catholic schools, in suitable discussion clubs and by other successful methods.

(c) Religious discussion clubs for adult groups (including students attending secular colleges and universities, and out-of-school youth).

(d) Religious education of children by parents in the home.

(e) Instruction of non-Catholics in the teachings of the Catholic faith.

Information on a diocese's complete program may be secured from the Diocesan Director.

To this program the recent revision of the Baltimore Catechism and of the New Testament has given significant stimulus. More than 8,000,000 copies of the 47 different editions of the Catechism—a standard statement of Catholic teaching—have been distributed to Catholics and non-Catholics. Thousands of religious discussion clubs have studied *The Life of Christ*, the *Acts of the Apostles*, and *The Teachings of the Epistles*. Members familiar with the full New Testament history of our Lord visualize His life as a *life lived*. They have laid the foundation in "rebuilding for Christ."

In 1935 the National Center of the C.C.D. was established as a bureau of the Executive Department of N.C.W.C. It functions as a clearing house for Confraternity information, pools experiences of dioceses and agencies, promotes co-operative planning in the teaching of religion as a way of life; sets up goals for achievement and stimulates development of activity programs. The National Center offers its services to all dioceses. It has no authority except the authority of experience.

III

NOW, then, how does the Confraternity function in my own parish? What proportion has it to the total population? Is it possible to increase its efficiency, to organize it better through lectures, study clubs, discussions, contacts with Catholics and non-Catholics, dis-

tribution of newspapers and pamphlets? What part am I taking in it? Could I do more? Could I induce others of my parish or of my acquaintance to join the holy crusade, which concerns souls and society both here and hereafter?"

Now, will you reread these five direct questions asked by our Apostolic Delegate as he addressed the *laity*? Will you give your own answers to each question? If you are already active, what is your challenge to passive members of your parish "to join the holy crusade which concerns souls and society both here and hereafter?"

DISCUSSION QUESTIONS

(Answers are contained in the references that follow.)

1. What is the relation of the Confraternity to the laity?
2. What were the objectives of the C.C.D. when it was founded in 1560?
3. What connection is there between the C.C.D. and Catholic Action?
4. What is the status today of religious education outside the Catholic school system?
5. What is the C.C.D. program?
6. What time-tested discussion club methods have proved practical?
7. What means have been successfully employed to interest non-Catholics in the Church?
8. What are Parent-Educator discussion clubs?
9. How do the C.C.D. and Diocesan Councils of Catholic Men or Women cooperate?
10. How does the C.C.D. function in a parish?

REFERENCES

- C.C.D.—The Appeal of the Church to the Laity*—Most Rev. A. G. Cicognani 2½ cents.
Cooperate with the C.C.D.—Most Rev. A. G. Cicognani 2½ cents.
Why a C.C.D. in Every Parish?—Most Rev. Samuel A. Stritch 2½c.
Manual of the C.C.D. (handbook of information) 15 cents.
Parish Religious Discussion Clubs—Most Rev. A. J. Muench 2½ cents.
The Religious Discussion Club (need, purpose, organization, conduct) 10 cents.
A Holy War for Knowledge (C.C.D. discussion club procedure for colleges) 2½ cents.
Acerbo Nimis (Papal Encyclical on the teaching of Christian Doctrine) 5 cents.
The C.C.D. in the Rural Parish—Most Rev. Edwin V. O'Hara 2½ cents.
Copies of the above may be ordered from the N.C.W.C. Publications Office, 1312 Massachusetts Avenue, N. W., Washington 5, D. C.
The Other Sheep, a Dramatic Sketch—Angela A. Clendenin; Catholic Action Committee, 424 North Broadway, Wichita, Kans., 1940. 25 cents.
What is the Discussion Leader's Job?—U. S. Department of Agriculture.
Suggestions for Group Discussion Leaders—U. S. Department of Agriculture.
Suggestions for Discussion Group Members—U. S. Department of Agriculture.
Suggestions for Panel Discussions—U. S. Department of Agriculture.
These may be ordered from the Bureau of Agricultural Economics, Washington, D. C.

N.C.W.C.—THE EXECUTIVE DEPARTMENT AND ITS BUREAUS

(Continued from page 7)

related fields of Christian Democracy, inter-American relations, and Communism.

Altogether, 322 titles appear in the N.C.W.C. Publications List and distribution of these publications during a recent year totalled 1,033,378 copies. Prepared by the various departments, promotion and distribution is chiefly a responsibility of the Publications Office.

Wide circulation also is given to Papal Encyclicals setting forth Catholic teaching over a field as broad as the teaching and practice and organization of the Church itself. Altogether titles of 23 Encyclicals of Pope Leo XIII, Pius X, Pius XI and Pius XII appear on the N.C.W.C. Publications List. Among the subjects of most popular interest are *The Condition of Labor*, *Christian Education of Youth*, *Christian Marriage*, *Reconstructing the Social Order*, *The Mystical Body of Christ*, *Atheistic Communism* and *Catholic Action*. More than a third of a million copies of Encyclicals have been distributed by N.C.W.C. during recent years.

A war emergency service of the Publications Office has been the reprinting and distribution of

Acta Apostolicae Sedis, official organ of the Holy See, throughout the United States and forty foreign countries, circulation of the original edition printed in Rome, having been cut off because of war conditions. Through the *Acta Apostolicae Sedis*, the Vatican officially promulgates ecclesiastical legislation and records the Encyclicals, important allocutions, sermons, apostolic letters, radio addresses, etc., of the Holy Father.

The Bureau of Information performs the ordinary tasks of a public relations office, handling innumerable inquiries on all sorts of questions relating to the Church, and making available to the secular press especially, from time to time, items of interest and importance.

The Business Office, Auditing and Finance do the routine administrative work inseparable from such a project as N.C.W.C.

Together with these varied responsibilities, the Executive Department serves also as the channel for handling unclassifiable and unusual matters as well as the incredibly curious minutiae which find their way to 1312.

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

The Natural Law and The Divorce Proceedings

RECENTLY the Supreme Court of New York rendered a decision that is worthy of note. The Court decided in the case of *Sodero v. Sodero* that a foreign divorce is ineffectual to dissolve the marriage of spouses residing in New York when it was obtained by a spouse not domiciled in the foreign jurisdiction. The facts in the case disclose that the husband went to Arkansas for a rest and there procured a divorce and remarried. Action was brought to have the second union declared invalid.

The defendant argued that the action could not be maintained for the reason that "A marriage contract valid where made is valid everywhere unless contrary to the prohibition of the natural law or the express provision of the New York statute."

In holding that the second marriage was void the Court stated that, "The imperatives of natural law are not the same for lower animals as they are for man. The moral law as promulgated to man by the light of reason is rightly called the natural law." It "was codified in the Ten Commandments. By natural law, the unity of the matrimonial bond and its indissolubility and permanency are essential properties of conjugal society. Polygamy is opposed to the unity of this bond. When defendant Sodero with one wife in New York married another woman, even in Arkansas, he was then united to more than one person, in violation of the natural law. The natural law is not restricted by State boundaries."

This position of the Court is particularly significant for it embodies a judicial recognition of the binding force of basic principles of the moral law. For too long our courts have been steadily drifting away from the principles of natural law in the settlement of legal controversies in the field of domestic relations. Schools of jurisprudence which specifically repudiate the very existence of the natural law have found favor with many of our jurists. Constantly our courts are being bombarded with materialistic and novel sociological arguments with a view towards breaking down the concept of the indissolubility of marriage to the detriment of the family and the nation. Too frequently they acquiesce. This deterioration of the legal process in the settlement of domestic disputes has been one of the principal factors behind the current contempt for the marriage bond.

The Supreme Court of the United States in the case of *Williams v. North Carolina* decided on May 21, 1945, disclosed the fact that there are approximately five million divorced persons in the United States and that more than eighty-five percent of these divorces were granted in uncontested proceedings.

This picture of the steady disintegration of the marriage bond serves to emphasize the fact that deviation from the moral law detrimentally affects, not only the individual, but also the nation as a whole. The realization of this fact should prompt the judiciary to cleave more closely to moral precepts and to discard that materialistic philosophy which so manifestly is inconsistent with the very reason for the existence of judicial tribunals. Justice most certainly cannot result, from the mere application of pragmatic doctrines. Justice in this case for instance, could only have been effected by the explicit or implicit recognition of the moral principle involved. It is not enough, however, that the courts content themselves with the implicit recognition of the moral law. Unless they expressly refer to it in the opinion the reason for the decision is soon forgotten. This naturally gives wide latitude in the interpretation of the rule with the result that the reason behind it is frequently circumvented or ignored.

Another phase of this case that deserves brief mention is the reliance on *Williams v. North Carolina, supra*. In an article entitled, "The Supreme Court and Divorce" in the July issue of this magazine the author observed that "Control over domestic relations is by this decision returned to the respective states. The social conscience of a state, freed from the demoralizing temptation engendered by the lax divorce laws of sister states, may once again be effectually and wholesomely exercised."

The decision in the case of *Sodero v. Sodero* decided one month after the *Williams* case is an admirable example of the wholesome effect of the return of control over domestic relations to the states. But for it, the court would have been precluded from effectively relying on the moral law. It would have been constrained to give "Full faith and credit" to the act of the Arkansas Court in granting the divorce.—George E. Reed.

EFFECTS OF THE PEACE AND OTHER THINGS

Contributed by the
N. C. W. C. Bureau of Immigration

The Old Order Changeth . . . The war is over,—which means many things to a lot of people, most of them or, we should think, all of them, good. To the N.C.W.C. Bureau of Immigration it means changes in regulations governing travel both into and out of the United States. Just as in 1941, or even in 1940 when our entry into the war began to look uncomfortably possible, new rules and restrictions were introduced, so now new procedures are beginning to be outlined, some of which will undoubtedly be a headache in cases which were being handled one way and now must be handled in different fashion.

The first thing to go was the BC form procedure in force during the war for security reasons. This, it may be remembered, required (with some exceptions) that those sponsoring the admission of aliens to the United States file with the State Department complicated biographical and sponsorship forms in sextuplicate, supported by letters of American citizens vouching in turn for the sponsors and by evidences of financial ability to support the applicant. All this was called a preliminary application for a visa, and only *advisory* approval on it could be given since it was still the Consuls, under the law, who could issue or withhold the visas. But it did provide an opportunity for a very thorough screening, not only of the applicants, but of the sponsors and of those vouching for the sponsors, by the State Department, the Immigration Service, the F.B.I., the Military Intelligence, the Naval Intelligence and by Censorship.

Once the European war terminated, this procedure was discontinued, and as of July 1 the pre-war regulations were reinstated whereby applicants now, as of yore, apply direct to the American Consuls for visas, presenting the usual documents and guarantees of support. The Consuls still, however, where the applicants are nationals of a country with which we were at war or where they have any doubt as to their desirability, refer the cases to the State Department for an opinion, by which, of course, they are guided.

Next, some of the restrictions regarding exit permits were lifted. In fact, as early as the end of May it was decided that exit permits would not be required by aliens of any nationality who were going to Canada. And in August, the Immigra-

tion Service sent out notices to its field offices that Border Crossing cards, which had been withheld from enemy aliens during the war, could now be granted to such persons (except the Japanese) unless something unfavorable was known about them and it was considered that their return to this country would be inimical to the interests of the United States.

Exit Permits are now no longer required for any but the following persons:

1. German nationals and Japanese aliens who are departing from the United States to any destination;
2. Aliens, regardless of race or nationality, who are departing from the United States to Germany, Austria, Japan, the main Japanese islands, Formosa and Korea.
3. Alien members of the armed forces of the United States or alien seamen departing under conditions to be specified in the new regulations.

There has been a general tightening up in the granting of extensions of temporary stay and where the application for such indicates that the applicant wishes to obtain permanent residence and it is a case where "departure is feasible," the extension is denied.

It has furthermore been decreed that persons from nearby countries, who are in the United States as visitors, will no longer be allowed to go to Canada or Mexico to obtain immigration visas but must instead return to their own countries for this purpose. The American Consulates in Canada are undeniably swamped with applications and there does seem to be no very good reason to object to the new ruling.

Business As Usual . . . The following newly re-opened American Consulates have now been authorized to accept visa applications "when it is administratively feasible" for them to do so: Vienna, Sofia, Prague, Copenhagen, Helsinki, Athens, Budapest, Belgrade, Rotterdam, Oslo, Warsaw and Bucharest. "Administratively feasible," it would seem, means when the Consular staff has succeeded in rounding up a few pencils, pens, ink, desks, chairs, files and window panes.

As yet, however, it is not even possible to mail the necessary guarantees of support for persons wishing to apply at some of these Consulates, since mail service has not been reinstated with the respective countries.

Stowaway . . . Do you remember reading in the newspapers about Joseph Paremba, the twelve-year-old Polish boy who was smuggled into the United States in a duffle bag by the members of Battery C of the 38th Field Artillery, 2nd Infantry Division? He had long since been adopted by the Battery, having shared their foxholes on the western front in Germany and they were determined that having seen his mother killed by the Gestapo and not knowing what had become of his father and brothers, he should have the advantage of growing up in the United States. Few persons outside of the N.C.W.C. Bureau of Immigration and the government officials who asked the Bureau to find a temporary home for him, knew that, pending the official decision as to what was to be done with Joseph, who had no immigration status whatever, he was committed to the tender care of the Superior of an Order of Polish religious. The nuns of the Order became completely devoted to the boy who, it appears, has a winning way with him. It was a somewhat tearful community therefore, which bade farewell to Joseph when the Immigration Service finally decided to turn him over to the Corporal who had most befriended him and who had insisted that he was Joseph's proper guardian.

Onward, Christian Soldiers! . . . The Bureau was amused and somewhat terrified when there descended upon it several weeks ago, and while travel to Italy was still extremely rigidly curtailed, the Superior of an Italian American Religious Order, accompanied by a somewhat "sassy" (her own description) novice, who insisted that they and three other novices must immediately be allowed to set sail for Italy. They were all American citizens, and it appeared had been battling with this problem for some time. They had not only faced the rigors of the Passport Division, backed up by the restrictions of the Theater Commander, but they had known that even if they could get passports there was still no transportation. Now they had found themselves the obliging Italian captain of the one cargo ship sailing to Italy, who had agreed to give up his own cabin to them if they were allowed to go. The "sassy" novice assured the Bureau they had been waiting all through the war; that they belonged to Christ's army (this when we mentioned the difficulty of obtaining the required military permission) and that they *must* obey the instructions of their Mother General,

these indubitably expressing the will of God. The Bureau, being earth-bound, still foresaw a good many difficulties but decided to follow along the line of inspiration offered by the Superior and the exuberant novice. In the end the wishes of Mother General carried the day and the Bureau is still inclined to feel there was something out of this world mixed up in it. Because not only was the unexpected military permission eventually obtained, but the cargo ship, which was first refused authorization to take the nuns because the Coast Guard said there were not enough life boats, was finally given clearance, and not only that, but its sailing was delayed by the seamen's strike in New York, so that the delayed military permission arrived in time.

From India's Coral Strand . . . En route to the United States at this very moment are 31 Polish refugee seminarians, who had escaped by devious ways to India and who are coming to the United States to enter Orchard Lake Seminary, sponsored by His Excellency, Bishop Woznicki. The N.C.W.C. Bureau of Immigration has been handling the somewhat involved matter of their getting here but does not yet know on which ship or at which port they will arrive, these being still military secrets if they are coming, as expected, on a troop ship.

Love Will Find a Way . . . We wrote, in the last Immigration notes printed in the May number of CATHOLIC ACTION, concerning the problem posed by fiancées of American servicemen who are natives of countries having small immigration quotas, such as Australia, New Zealand and Greece. While wives of American citizens are non-quota, fiancées are distinctly not and we wondered how these girls were going to get here.

Well, soft-hearted Uncle Samuel, remembering the days of his youth, has found a way. All that the fiancée of an American soldier who is a native of a country having an over-subscribed quota need now do is to present to the nearest American Consul all the documents she would have to submit if she were applying for an immigration visa and in addition, proof of legal termination of previous marriage, if any. On the basis of these documents she is granted a visitor's visa and the documents are returned to her. She arrives in the United States, marries her soldier, and as the wife of an American citizen immediately rates a non-quota status. She then applies to an American Consul in Canada for an immigration visa, presenting the documents mentioned above and with this is readmitted to the United States for permanent residence.

**Monsignor Carroll
Honored by Holy Father**

CATHOLIC ACTION is glad to note the elevation of the General Secretary of the National Catholic Welfare Conference, Very Rev. Msgr. Howard J. Carroll, to the rank of Domestic Prelate with the title of Right Reverend Monsignor. The word came of this most recent honor by the Holy Father through the Apostolic Delegation in Washington.

Monsignor Carroll joined the staff of the N.C.W.C. in 1938 as Assistant General Secretary and in November, 1944 was appointed General Secretary following the elevation of Monsignor Ready, the then General Secretary, to be Bishop of Columbus. It was in 1942 that the Holy Father named Father Carroll a Private Chamberlain with the title Very Reverend Monsignor.

In recent years Monsignor Carroll has also held the posts of Secretary to the Board of Trustees of the National Catholic Community Service, a member of the Executive Committee, N.C.C.S.; a member of the Board of Directors of the U.S.O., and a member of the Board of Directors of Community Chests and Councils, Inc.

Monsignor Carroll was born in Pittsburgh, Pa., and was educated in the elementary and secondary schools there and Duquesne University, Pittsburgh. He took the degree Doctor of Sacred Theology at the University of Fribourg, Switzerland, and was ordained to the priesthood there in 1927. For nearly a dozen years after that Monsignor Carroll engaged in parochial work in the Diocese of Pittsburgh. He was assistant pastor of Sacred Heart Church in the See City, instructor in Philosophy at Mt. Mercy College, Vice President of the Secondary School Department of the National Catholic Educational Association, a member of the Pittsburgh Diocesan Matrimonial Board, and Spiritual Director of the University Catholic Club of Pittsburgh.

Monsignor Carroll has two brothers who are priests—the Rt. Rev. Msgr. Walter S. Carroll, attached to the Papal Secretariate of State in Vatican City, and the Rev. Dr. Coleman F. Carroll, assistant pastor of St. Basil's Church, Pittsburgh.

It is with affection and devotion that the members of the staff of the National Catholic Welfare Conference extend their congratulations and good wishes to Monsignor Carroll on the occasion of this new honor.

**Family Allowances Recommended by
N.C.W.C. Family Life Bureau Head**

News releases on a news article, "Family Allowances for the U.S.A.?" by the Rev. Edgar Schmiedeler, O.S.B., director of the N.C.W.C. Family Life Bureau, were featured on front pages of Catholic papers across the country during the past month. The article, which appeared first in *The Homiletic and Pastoral Review*, has now been reprinted by N.C.W.C. and is available in pamphlet form. The price is 5c per copy, \$4.00 per 100, plus postage.

In this pamphlet, Dr. Schmiedeler reviews features of the system of family allowances introduced in Canada in August, 1945. It is his conclusion that "the most promising effective way . . . to provide security for the low-income families . . . is through the adoption of a first-rate program of family allowances."

Month by Month

**Bishop Hurley Named by Holy Father
For Post in Jugoslavia**

Another American has been selected by the Holy Father for service in foreign fields. The Most Rev. Joseph I. Hurley, Bishop of St. Augustine, has been named Regent *ad Interim* of the Apostolic Nunciature in Belgrade, Jugoslavia, according to announcement from Vatican City received at the Apostolic Delegation in Washington.

Prior to his consecration and enthronement as Bishop of St. Augustine, Florida, Bishop Hurley had a distinguished record in the diplomatic service of the Holy See. He was Secretary to the Most Rev. Edward Mooney, now Archbishop of Detroit, when the latter served as Apostolic Delegate to India from 1928 to 1931, and from 1931 to 1933 while Archbishop Mooney was Apostolic Delegate to Japan. Bishop Hurley was Charge d'Affaires of the Apostolic Delegation in Tokyo from February, 1933, to December, 1933. He was an attache of the Secretariat of State of the Vatican from 1934 until his appointment as Bishop of St. Augustine in 1940.

In making the appointment the Vatican stated that the Apostolic Nunciature of Belgrade has been vacant since 1941 as a result of the departure of His Excellency, Archbishop Ettore Felici, because of the expulsion of the diplomatic corps by the German military authorities and that, through the appointment of Bishop Hurley to the post, the Holy See "is afforded the possibility of placing itself in clear contact with the actual religious conditions prevailing in the dioceses of Jugoslavia and of resuming normal contacts with the Jugoslav Hierarchy after a period of almost complete interruption because of events and circumstances of the war."

Bishop Hurley comes originally from Cleveland, Ohio, having been born there in 1894. He made his philosophical studies at St. Bernard's Seminary, Rochester, N. Y., and

CATHOLIC ACTION—MONTHLY PUBLICATION OF

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

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th the N. C. W. C.

his theological studies at St. Mary's Seminary, Cleveland. He was ordained to the priesthood in Rome on May 29, 1919 by the late Cardinal Luigi Maglione, then Papal Secretary of State, serving as assistant pastor at Youngstown and Cleveland and was for a time Professor of Psychology at the Ursuline College in Cleveland.

Following his enthronement as the sixth Ordinary of St. Augustine, Bishop Hurley became widely known for his vigorous defense of persecuted peoples and his indefatigable efforts in behalf of the welfare of members of the armed forces of the United States.

Director, Education Department, N.C.W.C. File Statement on "G.I. Bill of Rights"

Constructive suggestions to liberalize the educational benefits granted to veterans under the "G.I. Bill of Rights" were offered by the Very Rev. Msgr. Frederick G. Hochwalt, director of the Department of Education, National Catholic Welfare Conference, in a letter to Senator Walter F. George, chairman of the Senate Finance Committee. The letter was placed in the record of hearings the Committee has been holding to consider revision of the bill.

After commending the law as an act of justice to assist the veteran to take his place again in civilian life, Monsignor Hochwalt warned that it would be unfortunate if unwise amendments would give the impression that this law is to be a type of largesse from the Federal Government.

Recommendations made by Monsignor Hochwalt concerned two of the suggested changes:

1. The elimination of the 25-year age limitation.
2. A modification of Section 1505 which would make deductible from any future compensation none, or only a part, of the tuition fees charged to the Veterans' Administration.

NATIONAL CATHOLIC WELFARE CONFERENCE

man of the Department of Lay Organizations; MOST REV. KARL J. ALTER, Bishop of Toledo, episcopal chairman of the Department of Social Action; and the MOST REV. JAMES H. RYAN, Bishop of Omaha, episcopal chairman of the Department of Youth.

RIGHT REV. MSGR. HOWARD J. CARROLL, S.T.D.
General Secretary

REV. PAUL F. TANNER
Assistant General Secretary

REV. PAUL F. TANNER
Editor

EDITH H. JARBOE
Assistant Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

On the question of the 25-year age limitation it was the thought that veterans over that age might want to return to school for refresher or retraining courses. It was recommended, however, that such an amendment should not be enacted unless a sufficient number of over-age veterans have made legitimate requests for the full benefits of the law.

A modification of Section 1505 was suggested in the interest of school systems which, without the revenue from tuition charges in excess of the established fees, cannot provide the specialized training suitable for the veteran's education. Such systems might rather refrain from making any special provision for the veteran than risk the accusation that they had discriminated against him by charging a fee, deductible from any possible bonus, in excess of what was charged the non-veteran pupil.

Additional Historic Documents Made Available Through N.C.W.C. News Service

Three more important documents that serve to clarify further the position of the Papacy and the Church in Germany in the struggle against national socialist pagan ideology have been made available to the Catholic press through *N.C.W.C. News Service*. They subsequently appeared in secular newspapers.

These documents prove—if further proof were needed—that the Church in Germany braved persecution and the threat of schism in a spirit of courage and devotion to the Rock of Peter, a spirit which the Holy Father lauded as "a singular example of Christian virtue worthy of all honor."

One document is a memorandum presented in July 1939 by the Papal Secretariat of State to the German Embassy at the Vatican. It lists in factual language a large number of acts of persecution against the Church in Germany and Austria. The document is of particular historical importance because it helps to make clear the religious situation in the Reich just before Hitler's attack on Poland provoked World War II. It also demonstrates that the persecution of the Church was not the work of overzealous "gauleiters" but a well-organized campaign under central direction.

The other two documents consist of a letter which the German Bishops addressed to His Holiness Pope Pius XII on the first day of their Fulda meeting, June 24, 1941, and the Holy Father's reply of September 8, 1941.

The Bishop's letter, doubly moving in its recital of the difficulties besetting the Church in Germany and its expression of unflinching loyalty, "come what may," and confidence born from faith, informs the Holy Father that "love of the Church has too strong a hold on millions to allow the Church in Germany to be destroyed even under the heaviest pressure, especially as the Savior's graces, in massive array, stand on the side of those who are suffering for their faith."

The Holy Father in his answer shares "the hope and the confidence that the Church in Germany is, in spite of all the storms, steering toward the light," and lauds the measures taken by the Bishops to counteract the effects of Nazi attempts to undermine and destroy the faith of the people. He exhorts German Catholics in the words of St. Cyprian, "to fight bravely, knowing that you are battling beneath the gaze of Our Lord Who is ever present," and to pray that "the blasphemy of the persecutors may be checked, the penance of those who have lapsed may be remoulded, and the strong stable trust of those who persevered may be exalted."

NATIONAL COUNCIL CATHOLIC WOMEN

Women Volunteers—War Relief
Responses—Equal Rights—Women's
Responsibility—With Our Nationals

THE VOLUNTEER HELPS THE CHURCH

ONE hundred years ago, in St. Louis, the first Conference of the Society of St. Vincent de Paul was established. And so began in this country a lay volunteer movement which has attracted to its service in ever increasing numbers Catholic laymen who dedicate themselves to the holy task of bringing material and spiritual help into the homes of the destitute of every creed and color.

It was eminently fitting that in this centennial year of the founding of the St. Vincent de Paul Society in this country the National Conference of Catholic Charities should, at the invitation of the Most Rev. John J. Glennon, Archbishop of St. Louis, hold its thirty-first meeting, September 28 to October 1, in St. Louis, in conjunction with the celebration of the Centennial of this first Conference and "pay tribute to the leaders of the Society of St. Vincent de Paul because of their pioneer contribution in laying the foundations for present diocesan programs of Catholic Charities."

No conference could consider the splendid achievements of the St. Vincent de Paul Society and not recognize the part played by lay volunteers, both men and women, in the work of the Church. The men of the St. Vincent de Paul Society are men occupied with the ordinary problems of daily life, but they have devoted their leisure hours to bringing the charity of Christ to the poor and the distressed. So, too, have laywomen who have given their time and talents in love of God through love of neighbor. In addressing a luncheon meeting of the Conference, attended by the St. Louis A.C.C.W. and representatives of volunteer Catholic women's organizations from other dioceses, Miss Ruth Craven, executive secretary, N.C.C.W., said: "There is a deeper sense in which we should consider this subject. It is the development of the lay apostolate. We speak of 'volunteers' because that is the current term. But we mean 'lay apostles.' Catholic preparation of volunteers will include a study of CATHOLIC ACTION. The Catholic trained volunteer sees clearly that to bring society back to Christ is to bring Christ back into the home, the school, the office, the factory, the farm, indeed into every sphere of man's life. The Catholic volunteer, knowing this, will be a more

alert citizen, will study proposed legislation in State and Nation and judge it as it affects the rights and dignity of man, and the sacred rights of the family. There is no limit to the influence for good that our volunteers can bring to their neighborhoods, their communities, the nation." She called attention to the great army of women volunteers who served during the war in Red Cross sewing rooms, in hospitals, in U.S.O. clubs; to the numbers who took courses in child care and assisted in day nurseries; to the many others who served in all fields of volunteer work; and struck a warning note when she said: "I do not think that we can let our army of volunteers go out of service. To do so would be to take a backward step." She urged "the reconversion of these volunteers to a peacetime program, utilizing their greatest energies and developing volunteer leaders not sporadically, but through regularly given courses of training. . . ."

The training of volunteers was stressed, too, by Earl B. Underwood, director, St. Leo Center, St. Louis, Mo., speaking on "The Place of Volunteers in the Youth Program of the Parish and Diocese," when he said: "It seems to me that our job is one of promotion, classification and training. . . . In numerous cases the layman does not understand fully how he may assist and feels that he has nothing to contribute to a youth program. The promotion job, therefore, is one of educating the layman to show him how varied are the duties he may perform, how numerous the ways in which he may help. . . . It will then be the duty and the function of this agency to classify and train those who have signified their willingness to participate in the movement. . . . The training course should be all inclusive so that those who complete the course can adapt themselves to their own parish problems. . . . It may be advisable that the volunteers be called together periodically for the purpose of continuing their training and exchanging experiences."

Because the prospect of setting up a training program might be a frightening one to some agencies, Daniel M. Sunday, assistant secretary, National Conference of Catholic Charities, suggested that the trained volunteers already acquired might be used for the transition period and during

that period plan the training program, perhaps using these volunteers as teachers. Mr. Sunday pointed out that, in the use of volunteers in war-time activities, we "have learned cooperation . . . have learned that coordination and leadership of volunteers pays . . . that even the volunteer with the greatest talents needs some basic training . . . that volunteers need some kind of supervision . . . and that we must know where and how we can use volunteers."

As Chairman of Volunteer Special Services, St. Louis Chapter, American Red Cross, Mrs. Edward J. Walsh, a former president of the St. Louis A.C.C.W., stressed the need for and advantages of training volunteers. Enumerating the various training courses available through the Red Cross, in peacetime as well as during the war, Mrs. Walsh said that the skills acquired by volunteers and exercised in wartime activities, could now be used in peacetime community service. Addressing the leaders of volunteer women's organizations who are interested in training their membership for parish or community services, Mrs. Walsh further said that much of the desired training could be obtained through the Red Cross.

Great needs and great opportunities open before the volunteer today. Those who seek our help are the men and women of our parishes; lay

volunteers who would alleviate their distress are also the members of our parishes; so the Catholic parish becomes, in the words of the Rev. Daniel T. McColgan, St. John's Seminary, Brighton, Mass., a social service agency which "has done and is equipped to do more than any other for human welfare. . . . Reams of paper might be utilized to chronicle the story of the average parish's care of the spiritual and cultural welfare of its people—her administration of relief to the poor—her provision of recreation and entertainment for young and old." And in this work the volunteer, especially the volunteer organized through the parish councils of Catholic men and women, finds his place to serve. As Mr. Sunday said: "Each organization, each parish in the nation has a dynamo of power in its volunteers, if only that power be turned on and its energy sent along the right circuits. Each diocesan unit, no matter how small, has a complete powerhouse at its disposal—to use, if it will, for the benefit of those who need our help, and thereby for the increased glory of our Church."

NOTE: The quotations given are from papers presented at the Centennial Meeting of the Society of St. Vincent de Paul, St. Louis, Mo., September 28-October 1, 1945. The full text will be contained in the Proceedings of the Thirty-First Meeting, National Conference of Catholic Charities.

ENTHUSIASTIC RESPONSE TO WAR RELIEF APPEAL CONTINUES

Continued and increased cooperation in the sewing project to provide clothes for destitute Sisters and children in Europe, China, and the Philippines, sponsored by N.C.C.W. and War Relief Services-N.C.W.C., is manifest in the shipment of over 90,000 articles of clothing contributed by Catholic women's organizations, representing groups in 64 dioceses and local units of eight affiliated national organizations. Nine diocesan councils of Catholic women recently added to the list are: Albany, Amarillo, Belleville, Grand Rapids, Great Falls, Hartford, Lafayette, Leavenworth, and Seattle. The 27 boxes of clothing shipped by the National Alliance of Czech Catholics contained four boxes of handmade and handknitted garments.

The immediate response of the International Federation of Catholic Alumnae to the appeal was its solicitation of the help of the Motherhouses of over one hundred Religious communities in the United States in supplying the needs of the Sisters in these devastated lands. Their response has been most generous.

The mail bag of this sewing project continues to evidence the deep interest Catholic women's organizations are taking in this work of charity. Typical of this is the letter from Miss Ethel Doiron, chairman, St. George Parish, Baton Rouge,

La., an affiliate of the New Orleans A.C.C.W.: "We are a small rural parish but we hope our few boxes of clothes will bring as much comfort to the people of the worn torn countries as it gave us pleasure to share and prepare these clothes." Mrs. Jack Kearney, president, Greenville Council of Catholic Women, Greenville, S. C., affiliate of the Charleston D.C.C.W., writes: "Greenville Council sews every Tuesday from 10 a. m. to 10 p. m. on this project."

In a recent letter to headquarters, Right Rev. Msgr. Patrick A. O'Boyle, executive director, War Relief Services-N.C.W.C., said: "I cannot stress too much the necessity for a tremendous effort this winter. With regard to clothes, the situation is indeed catastrophic and I am sure that even you would be surprised at the amount of good the contributions of the women of N.C.C.W. can do. We are happy to know that the contributions grow in volume and we are indeed touched at the tremendous contributions given by parishes in the Middle West and in the Southwest."

The gratitude of these suffering children and Sisters for the willing work of our Catholic women's organizations will be keen, but keen also is their need. Only the help of *every* organization can meet it. Are *you* doing all you can?

FACE EQUAL RIGHTS AMENDMENT REALISTICALLY

DR. ELIZABETH MORRISSY, chairman, N.C.C.W. Committee on Social Action, in a statement presented, as representative of N.C.C.W., at the hearings on the proposed Equal Rights Amendment conducted by the Sub-Committee of the Senate Judiciary Committee, emphasized the need to "place first things first." "Never," she said, "have we needed greater wisdom and clearer thinking than we need today in the reaffirmation of values that is going on all about us. The swiftly moving drama of social, economic, political and religious change necessitates that we take great caution to *place first things first.*"

She stated that the N.C.C.W. definitely opposes the adoption of the Equal Rights Amendment on the grounds that the home and the family, the very foundation stones of the Nation, which deserve consideration in preference to certain individuals or small organizations who may feel that their liberties have been curtailed or their property rights limited by certain state laws now in existence, will be injured by this proposed amendment. Dr. Morrissy said: "The Divine plan (or Nature if you will) created men and women—equal as persons possessing the same essential human nature, the same sacredness of personality, and the same moral rights to the opportunities of reasonable living, but *not identical*. Woman as a member of the human race has a two-fold life task: she has the same high calling set aside for every human being, namely that of striving toward perfection, and she is also called upon as a member of the human race, in union with man, to represent humanity and to develop it along all lines. We hear much about 'freedom for women.' There is no such thing as freedom apart from the Divine plan. Real freedom consists in an opportunity to work out this two-fold purpose of attaining perfection and serving humanity. In that, men and women are equal, but they are *not identical*."

"That women because they are women need special kinds of protective legislation, is," Dr. Morrissy said, "the firm conviction of millions of women who have had occasion to feel first hand the value of such legislation. They know they have been benefited more by so-called 'discriminatory' laws than they have been injured by certain inequalities that still exist in certain state laws (inequalities which by the way are being gradually removed through state legislation). . . . There is no assured protection for the health of the millions of women engaged in industry unless it is possible to continue to have laws drafted with that special intention. At this crucial

period, many millions voice strong protest against weakening rather than strengthening the protective measures that long experience has proved necessary. The safeguarding of the family and the home through a greater protection of women will be decidedly weakened through the results stemming from the passage of the proposed Equal Rights Amendment."

At the present time forty-three organizations oppose the passage of this legislation. They represent millions of women in America—women whose welfare is jeopardized by the proposed amendment.

During the past months N.C.C.W. has put before its federated organizations the dangers in this legislation and prompt action has been taken by affiliates in opposition to the Amendment. National headquarters has been advised that the following groups have sent letters of opposition to Congress: Catholic Daughters of America; Daughters of Isabella; the Archdiocesan Councils of Catholic Women of New Orleans and St. Louis; and the Diocesan Councils of Davenport, Des Moines, Portland (Maine), Great Falls, Lincoln, Rochester, Cleveland and Pittsburgh.

NOTE: Copies of the full text of Dr. Morrissy's statement may be obtained from N.C.C.W. headquarters, 5 cents a copy, postage included.

WOMEN'S GROUPS CO-SPONSOR INDUSTRIAL MEETINGS

Under the sponsorship of the Most Rev. Edward F. Hoban, Coadjutor Bishop of Cleveland, and the Catholic Federation of Women's Clubs of the Cleveland D.C.C.W., a meeting of the Catholic Conference on Industrial Problems was held in Cleveland, September 10-11.

Another two-day meeting of the C.C.I.P. was held in Spokane, October 8-9, under the sponsorship of the Most Rev. Charles D. White, Bishop of Spokane, assisted by the Spokane Diocesan Councils of Catholic Men and Women.

WITH OUR NATIONALS

National Alliance of Czech Catholics: At its recent convention, in Chicago, attended by representatives from 18 states, the Alliance stressed the need for study and application of the social teachings of the Church.

Catholic Daughters of America: At a reception held by the Junior Catholic Daughters of America during their National Institute and Workshop at their Little Flower Camp in Tobyhanna, Pa., the Rev. Charles E. Bermingham, director of the Youth Department, N.C.W.C., was honored guest. The reception was also attended by the Most Rev. William J. Hafey, Bishop of Scranton, and Miss Mary C. Duffy, supreme regent, C.D.A.

WOMEN'S RESPONSIBILITY TO THE FORE

RECENT diocesan council conventions, although varied in geographical location and program, have struck a similar note in stressing the "responsibility" of women in this postwar world.

Duluth . . . Pointing to that most important role of woman as wife and mother, the Most Rev. William P. O'Connor, Bishop of Superior, in an address to the Duluth D.C.C.W. Convention, September 10, said: "The very first move in the program of moral and spiritual reconversion in America must be the revival of the American home."

Host to the convention, the Most Rev. Thomas A. Welch, Bishop of Duluth, spoke of the need of spiritual reconstruction of men and nations on foundations of divine truth and law, in which Christian womanhood, and Catholic womanhood in particular, must play a very important part. The Executive Secretary of the N.C.C.W., Miss Ruth Craven, said: "Woman's greatest sphere of influence has always been the home . . . but the home is no longer the only sphere of influence in which woman may engage. . . . If she is indifferent to, or ignores social conditions in the community in which she lives, she risks all that she has invested and built up through Christian family life. The needs of the times make it imperative that she take an active interest in the community in which she lives. She must be the good neighbor in a wider sense." The Rev. Joseph A. Cashen, chaplain of the Duluth D.C.C.W., explained the vital role that Catholic women have in bringing Catholic truth and the Catholic spirit into the lives of non-Catholics.

A welcome to the convention was extended by Mrs. Earl R. Olund, president, Duluth City Council. Mrs. John C. Dwan, of Duluth, was re-elected president of the Diocesan Council. Other officers are Mrs. J. Archdeacon, Mrs. Charles Bardessono, Mrs. Thomas Ryan, Mrs. W. R. O'Connell, and Mrs. Ed. Lahey.

Grand Rapids . . . With the theme, "The Catholic Woman in the World Today," the Grand Rapids D.C.C.W. opened its Seventh Annual Convention, September 26, with solemn high Mass at which the Most Rev. Francis J. Haas, Bishop of Grand Rapids, pointed out in his sermon that all authority, in the Church, in the family, in government comes from Almighty God. Miss Doris Farrell, director of social service for the League of Catholic Women of the Saginaw diocese, urged the Catholic laywoman to volunteer her aid in social work. Mrs. Lennert Gustafson was re-elected president.

Pueblo . . . Two hundred and sixteen women attended the Third Annual Convention of the

Mrs. Thomas G. Garrison, national president, as reported last month, is representing N.C.C.W. at the first Inter-American Congress of Women's Catholic Action groups, in Mexico City, October 13-16. We are glad to add now that Miss Anne Sarachon Hooley, past president, N.C.C.W., and member of the Bureau of the International Union of Catholic Women's Leagues, is also attending the Congress as the delegated representative of Mme. H. Steenberghe Engeringh, president, I.U.C.W.L.

Pueblo D.C.C.W., held October 1, at which the present officers were re-elected. The Most Rev. Joseph C. Willging, Bishop of Pueblo, told of the efforts being made to improve the position of the Spanish Speaking in the diocese. The National President, Mrs. Thomas G. Garrison, as guest speaker, urged unity in meeting the present-day challenge to Christianity to restore marriage to its rightful place of dignity. The resolutions took cognizance of the theme of the convention, "The Christian Education of Youth," and called upon Catholic mothers to realize their obligations in the Christian education of their children and to use every safeguard offered by our Faith to preserve the integrity of the family and home.

Milwaukee . . . Mrs. Anthony J. Scholter succeeded Mrs. Frank V. Sherburne as president at the convention, October 3, of the Milwaukee A.C.C.W., in its twenty-fifth anniversary year. Celebrant of the Pontifical Mass opening the convention, the Most Rev. Moses E. Kiley, Archbishop of Milwaukee, urged devotion to the daily rosary. Rev. Edgar Schmiedeler, O.S.B., director, Family Life Bureau, N.C.W.C., stressed the development of what he called *the family sense* in his address on "The Family at the Crossroads." To gain the greatest advantage from a one-day convention, committee reports were printed in the *Council Chronicle*, monthly publication of the Milwaukee A.C.C.W. Among others contributing to the program were Mrs. Matt McGarty, national director, Milwaukee Province, speaking on "What the National Council Means to the Parish"; Mrs. Harold J. McGrath, archdiocesan public relations chairman, who gave suggestions to publicity chairmen in her talk on "Publicity—An Aid to Organization"; and Miss Nora LeTourneau, executive secretary, Chicago A.C.C.W., who pointed out the effectiveness of councils of Catholic women through their efficient organization and powerful weight of example in fostering a return to unity in the aims and practice of Catholic life.

NATIONAL COUNCIL CATHOLIC MEN

Movies and Morals
Catholic Hour and Hour of Faith
Items of Interest

MOVIES INFLUENCE MORALS

WE RAN across the following item in the monthly circular letter of the San Antonio Archdiocesan Catholic Action Council of Men. It strikes us as being good common sense, so we pass it on to our readers:

"A movie influences morals because it presents ideals of human conduct. These ideals may be true or false.

"Film stories as a rule, deal with men and women who are facing some problem in their lives and are trying to solve it. In every screen drama we see human beings in action or we see them reacting to certain influences. But human acts can never be considered apart from morality. The deliberate act of man is either good or bad. Man's purposes are good or bad. Man's passions—love, hatred, desire, abomination, joy, sadness, hope, despair, fear, temerity and anger—fall under the scope of the moral law. Screen characters may lie, steal, commit perjury; they may forgive, suffer, make sacrifices for the sake of right. And even though these characters live only on the screen, even though all they say and do be wholly imaginary, their actions, their desires and their

ambitions must be measured by objectives and unchanging moral standards.'

"A movie always reacts on the audience. We will approve or disapprove of the conduct in the picture. We will be moved to pity or antagonism. We will be influenced by the words and conduct of the leading character. (It is natural to adopt the ideals of a person who is greatly admired. If this is done, one is likely to approve his conduct.)

"Pictures often show how a married man may turn to another woman for love and happiness when his wife is selfish and unsympathetic, thus condoning adultery.

"They show how two people, madly in love but unable to marry, may live as married people. They make this appear justifiable.

"They show how a heroine may sacrifice her virtue to save her country as a spy. They show how patriotism is so glorious that one may even commit sin for his country's sake.

"Some pictures portray lust as amusing and seduction as a laughable matter. Such films destroy true moral values.

"Some pictures glorify crime and the criminal and suggest ways of committing crime.

"These types of pictures lead one to believe that in certain cases sin may not really be sin. Many films by their insidious and attractive presentation of false standards, induce their patrons to change their life-long convictions and to believe that occasionally, at least, certain sins are virtuous and certain virtues are sins. All this means moral disaster, for when convictions are perverted conduct invariably undergoes a change for the worse."

CATHOLIC HOUR SPEAKERS FOR NOVEMBER AND DECEMBER

Reverend Dr. Thomas J. McCarthy, editor of *The Tidings*, the official organ of the Archdiocese of Los Angeles, will speak on the Catholic Hour during the month of November. The general title of his series of talks is: "Saints for the Times" (see the radio schedule herewith for the individual title of each talk).

Father McCarthy was born in Worcester, Massachusetts, in 1911. He was educated at Holy Cross College in Worcester and completed his seminary studies at St. Mary's in Baltimore, where he was ordained in 1937. He pursued graduate

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studies in psychology at Catholic University, leading up to his doctorate in 1942. Father McCarthy has been editor of *The Tidings* since 1942, and last year he was appointed temporary chairman of the Far Western Division, Catholic Press Association.

Reverend Robert I. Gannon, S.J., president of Fordham University, will deliver a series of talks on the Catholic Hour on the first four Sundays of December, under the general title: "Do We Need Christ." The individual titles are as follows:

Dec. 2—"How Man Needed Christ From the Beginning."

Dec. 9—"How Christ's Own Generation Needed Him."

Dec. 16—"How Our Generation Needs Him."

Dec. 23—"How I Need Him Myself."

Father Gannon was born in New York in 1893. He studied at Loyola School, New York, and Georgetown University, Washington, D. C., from which he received the Bachelor of Arts Degree in 1913. He entered the Society of Jesus that year and was ordained at Woodstock College in 1926, after which he was sent abroad for special studies. He was appointed President of Fordham University in June, 1936.

HOURLY OF FAITH SPEAKERS FOR NOVEMBER AND DECEMBER

The Hour of Faith will present Reverend James G. Keller, director of the Maryknoll Mission Office in New York as its speaker for the month of November. The general title of his series of talks is: "The Truth Shall Make You Free" (see the radio schedule herewith for the individual title of each talk).

Father Keller is a native of Oakland, California, and has been a Maryknoll priest for 20 years, having been ordained in 1925. In addition to his duties as Director of the New York City Maryknoll office, he is associate editor of the Maryknoll magazine *The Field Afar*, and co-author of a book about missionaries entitled "Men of Maryknoll."

Reverend John M. McCarthy will speak on the Hour of Faith on the Sundays of December under the general title: "Distinguished Servants."

Dec. 2—"Success Story."

Dec. 9—"Most Honored Maid Servant."

Dec. 16—"Undefined Legion of Honor."

Dec. 23—"The Birthday of Sanctity."

Dec. 30—"Heroes in the Making."

Father McCarthy will be remembered for the series of addresses he delivered on the Hour of Faith this past July. He is a member of the Chicago Archdiocesan Mission Band and has given retreats to both priests and laymen throughout the west and middle west.

N.C.C.M. VICE PRESIDENT RECEIVES JAMES J. HOEY 1945 AWARD

Many of our readers perhaps have seen the announcement in their local Catholic newspapers of the honor conferred on our Vice President, Paul D. Williams of Richmond, Va. Each year the Catholic Interracial Council awards two medals on the feast of Christ the King to laymen or laywomen who have contributed most prominently during the year to the cause of interracial justice. One medal goes to a white person, the other to a negro. The awards were established in 1942 by the family of the late James J. Hoey, former Collector of Internal Revenue and first president of the Catholic Interracial Council. This year's awards went to Mr. Williams, the first Southerner to be so honored, and to Richmond Barthe, Catholic negro sculptor.

Presentation of the awards took place on Sunday, October 28, at the Carroll Club in New York City. The Most Rev. Vincent S. Waters, Bishop of Raleigh, conferred the awards and delivered the principal address.

Mr. Williams, a native of Richmond, Va., was one of the organizers and first secretary of the Catholic Committee of the South, which has made substantial contributions to improve race relations. He received his education at Georgetown and Boston Universities.

EXECUTIVE SECRETARY BLAMES MORAL LAW DRIFT FOR MUDDLED THINKING

Much of the muddled thinking in this country can be traced to the fact that a vast number of people have lost the idea of a universal, unchangeable moral law, Edward J. Heffron, executive secretary of the National Council of Catholic Men, told a group of nearly 300 persons at the annual Columbus Day banquet in Providence, Rhode Island.

Mr. Heffron, who was guest speaker at the banquet, struck hard at present day pragmatism which teaches that the end justifies the means. Pointing out the inconsistencies of present day propaganda, Mr. Heffron said:

"When the crowd was damning Germany's aggression against Poland, we felt a strong pull to run with the crowd, to be 'idealists.' Now that the crowd is blessing Russia's virtual absorption of Poland, we feel a strong temptation to run with the crowd, to be 'realists.' If it was wrong for Hitler to impose an alien culture, by force, upon the reluctant Poles, then it's wrong for Stalin to do the same.

"When Mussolini annexed Ethiopia and Albania by force, most right-minded people condemned him. But there are lots of people who condone

and justify Stalin's forceful annexations of Latvia, Lithuania and Esthonia.

"When we read of the obliteration bombing of Rotterdam and Coventry, we damned the Germans roundly, and said that it was unrelieved murder to bomb helpless women and children out of existence unless such bombing was necessarily incidental to destruction of a legitimate military objective. When we dropped the atomic bomb on Hiroshima, without giving the Japanese some kind of forewarning so that they might have had a chance to evacuate women and children, and then dropped another on Nagasaki—well, you know what happened. Lots of Catholics and non-Catholics condemned it—and they were consistent. But lots of others approved it—and they were having it both ways."

CATHOLIC HOUR SPEAKER CONVERTS COMMUNIST

Mr. Louis F. Budenz, former managing editor of the Communist *Daily Worker* has arrived at Notre Dame University with his family, where he will be an assistant professor in the Department of Economics and will teach a class in labor relations.

Mr. Budenz, who has just returned to the Catholic Faith, and his wife and three daughters, were received into the Church by the Rt. Rev. Monsignor Fulton J. Sheen, and it is interesting to note that in an address in the House of Representatives by Representative John J. Rooney on October 16, he said:

"This event should bring into clearer perspective the truth that religion and recognition of God is the real bulwark of our life and country. When a Communist, particularly a leader and one of such intimate connection with that un-American pagan ideology as a member of the Communist National Committee, turns his back on his party and its teachings, it is certainly an appropriate time for every citizen of our land, whether Protestant, Jew or Catholic, to realize that without religion and recognition of God the people of this nation and the world are lost."

The Congressman reminded citizens of all religious beliefs that we should feel indebted to Monsignor Sheen, for Mr. Budenz' conversion and renunciation of Communism.

NARBERTH MOVEMENT TO BE SPONSORED BY KNIGHTS OF COLUMBUS

The Narberth Movement was unanimously endorsed as a state-wide project by the meeting of the grand knights of the 29 Knights of Columbus Councils in the State of Washington. Mr. Stephen A. Cain, supreme director, addressed the meeting

and explained the work of the Narberth Movement.

N.C.C.M. PROMOTES CAUSE OF PIUS X

October 14 was observed as Pius X Sunday in a number of dioceses throughout the country and on that day the N.C.C.M., in cooperation with the National Broadcasting Company, presented on the Catholic Hour a dramatization of the life of Pius X entitled "Heart of Flame."

This year is the 40th anniversary of his Encyclical on the Confraternity of Christian Doctrine, and the Confraternity, which held its tenth annual meeting in Kansas City, Mo., on October 10 and 11, adopted as one of its projects, the furtherance of the Cause of the Beatification of Pope Pius X.

It was announced at the meeting that since formulation of plans by the Episcopal Committee of the Confraternity at a meeting in November 1944, outstanding progress has been made in the Confraternity's Crusade of Prayer for Beatification of Pope Pius X. Fourteen dioceses are promoting the Cause directly, while others are doing so through the National Center of the Confraternity.

TOLEDO D.C.C.M. PAST PRESIDENT TO ATTEND PONTIFICAL INSTITUTE

Mr. Francis I. Nally, past president of the Toledo Council of Catholic Men and news editor of the *Catholic Chronicle*, has been granted a leave of absence to pursue graduate studies at the Pontifical Institute of Medieval Studies, Toronto, Canada.

Fran did a grand job as Toledo prexy, and we wish him an equal measure of success in his very important studies.

CATHOLIC HOUR SPEAKER AWARDED 1945 LAETARE MEDAL

Mr. G. Howland Shaw, former Assistant Secretary of State and outstanding Catholic layman, was awarded the 1945 Laetare Medal at ceremonies in St. Patrick's Auditorium, Washington, D. C., on Monday, October 22.

The Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore and of Washington; the Rt. Rev. Lawrence J. Shehan, Washington, D. C., and the Very Rev. J. Hugh O'Donnell, C.S.C., president of the University of Notre Dame, were among the speakers.

Mr. Shaw was received into the Catholic Church by the late Rt. Rev. Msgr. Cornelius F. Thomas, pastor of St. Patrick's Church, shortly after he came to Washington in 1917 at the beginning of his diplomatic career. He was awarded the

Laetare Medal for his work concerning the problem of Juvenile delinquency. The Laetare Medal is awarded annually by the University of Notre Dame on Laetare Sunday to a Catholic layman making an outstanding contribution to the Church and the nation. Mr. Shaw is the sixty-third person to receive the honor.

The Catholic Hour presented Mr. Shaw on August 5, and 12, and September 16, 1945, in its series of talks by outstanding Catholic laymen, when he spoke on the following subjects: "Religion and Juvenile Delinquency," "Organization of the Community," and "The Role of the Laity."

N.C.C.M. FIELD REPRESENTATIVE ADDRESSES WICHITA DEANERY

Dr. John G. Bowen, field representative of the National Council of Catholic Men, was one of the principal speakers at the General Session of the Deanery Educational Meetings held in Wichita, Kansas, recently. Dr. Bowen explained the general principles of Catholic Action and described the National Catholic Welfare Conference and its various departments as the central point for Catholic Action in the United States. At a later session for the laymen of the diocese Dr. Bowen explained the organizational structure and activities of the National Council of Catholic Men and demonstrated the need of Diocesan Council of Catholic Men to assist the National Council in carrying out its work.

THE HARBORLESS

National headquarters is in receipt of a letter from John B. Blanford, administrator of the National Housing Agency, asking that we urge our diocesan and parish connections throughout the country to assist returning veterans and service-

men's families to find housing accommodations.

Attention is drawn to the fact that the housing problem has become more and more difficult and that only through the cooperation of public spirited men and women in all areas of the country can it be solved. The N. H. A. is particularly concerned with the needs of veterans and servicemen who have just returned from overseas. In many cases upon joining their families they find it impossible to locate suitable houses.

N. C. C. M. urges all of its affiliates to interest themselves in this good and patriotic work.

THE VALUE OF PRAYER

"The practice of prayer and worship, which is human intelligence communing with the mind of God, everywhere present, is an imperative lesson which should be taught by parents to their children as a habit for life. This is the beginning of a Christian personality. The personality which is founded on this conception of life finds peace and stability, because it has learned the meaning of justice and reconciliation with the greater wisdom of God, even in suffering and turmoil.

"The alert Christian mind finds courage and inspiration in the life and complete teachings of Christ, for the development of perfection in the beauty of living and in generous service to others. All life becomes enriched by the presence of God; and every act, no matter how humble, becomes sanctified in the union of a good will with divine grace. "Thy kingdom come, Thy will be done on earth as it is in heaven," thus becomes the motive of a fruitful career and the vital impulse in the building of a personality whose success can be fully measured only in terms of God's blessing and eternal reward."—*Rev. James A. Magner, Hour of Faith, October 28, 1945.*

RADIO SCHEDULE

THE CATHOLIC HOUR (NBC Network)

Every Sunday 6:00 p.m. E.S.T.

Rev. Thomas J. McCarthy, editor of the Los Angeles *Tidings*.

Nov. 4—"St. Augustine."

Nov. 11—"St. Thomas Aquinas."

Nov. 18—"St. Thomas More."

Nov. 25—"The Common Man—Matt Talbot."

Music: The choir of Holy Name College, Washington, D. C., under the direction of Rev. Claude Kean, O.F.M.

THE HOUR OF FAITH (ABC Network)

Every Sunday 11:30 a. m. E.S.T.

Rev. James G. Keller, director, Maryknoll Mission Office, New York; editor and author.

Nov. 4—"The Power of the Truth."

Nov. 11—"The Truth About Man."

Nov. 18—"When Is the Truth Not Truth."

Nov. 25—"The Bearers of Truth."

Music: Instrumental ensemble and male quartette under the direction of Paul Creston.

YOUR presence in great numbers around Us, dear daughters, is especially significant at the present moment. For if We are always glad to receive you, bless you and give you Our paternal counsels, there is added circumstance now that, at your urgent request, We are to deal with a topic outstanding in interest and primary importance for our times: It is woman's duties in social and political life. We for Our part welcomed such an opportunity, for the feverish agitation of the present moment of travail, and still more apprehensions of an uncertain future, have brought the position of woman to the forefront in the programs of both friends and enemies of Christ and Church.

THE PROBLEM OF WOMAN'S DIGNITY

Let Us say at the outset that for Us the problem regarding woman, both in its entirety as a whole and in all its many details, resolves itself into preserving and augmenting that dignity which woman has had from God. For us, accordingly, it is not a problem that is merely juridical or economic, educational or biological, political or demographic—it is rather one which, in spite of its complexity, hinges entirely on the question how to maintain and strengthen that dignity of woman, especially today, in circumstances in which Providence has placed us.

To envisage the question any other way or to consider it exclusively under any of the aspects We just mentioned would be tantamount to shirking it without advantage to anyone, and least of all to woman herself. To detach it from God and from the order of things wisely set up by the Creator from His most holy will is to miss the essential point of the question, which is the dignity of woman, that dignity which she has only from God and in God.

Hence, it follows that those systems cannot treat the question of women's rights properly which exclude God and His law from the social life and give precepts of religion, at most, a lowly place in man's private life.

You, therefore, disregarding high-sounding and empty slogans with which some people would qualify the movement for women's rights, have laudably organized and united as Catholic women and Catholic girls in order to meet in a becoming manner the natural needs and true interests of your sex.

THE CHARACTERISTICS OF THE TWO SEXES AND THEIR MUTUAL COORDINATION

What, then, is this dignity that a woman has from God? Put the question to human nature as formed by

Holy Father On

WOMAN'S DUTIES

The text of the Address given on Oct. 21, 1945, by His Holiness, Pope Pius XII, to the Catholic Women of Rome on the Duties of Woman in Social and Political Life.

God and elevated and redeemed in the Blood of Christ.

In their personal dignity as children of God a man and woman are absolutely equal, as they are in relation to the last end of human life, which is everlasting union with God in the happiness of Heaven. It is the undying glory of the Church that she put these truths in their proper light and honorable place and that she has freed woman from degrading, unnatural slavery.

But a man and woman cannot maintain and perfect this equal dignity of theirs, unless by respecting and activating characteristic qualities which nature has given each of them, physical and spiritual qualities which cannot be eliminated, which cannot be reversed without nature itself stepping in to restore the balance. These characteristic qualities which divide the two sexes are so obvious to all that only willful blindness or a no less disastrous utopian doctrinaire attitude could overlook or practically ignore their significance in social relations.

The two sexes, by the very qualities that distinguish them, are mutually complementary to such an extent that their coordination makes itself felt in every phase of man's social life. We shall here only recall two of these phases because of their special importance: The married state and the state of celibacy embraced voluntarily in accordance with evangelical counsels.

THE MARRIED STATE

The result of a genuine marriage union involves more than children when God grants them to the married couple, and the material and spiritual advantages that accrue to mankind from family life. The whole civilized world, all its branches, peoples, and relations between peoples, even the Church itself—in a word, everything really good in mankind—benefits by the happy results when this family life is orderly and flourishing and when the young are accustomed to look up

to it, honor it and love it as a holy ideal.

But where the two sexes, forgetful of that intimate harmony willed and established by God, give themselves up to perverted individualism, where their mutual relations are governed by selfishness and covetousness, when they do not collaborate by mutual accord for the service of mankind according to the designs of God and nature, when the young, scouting their responsibilities, silly and frivolous in spirit and conduct, render themselves unfit physically and morally for the holy state of Matrimony: then the common good of human society, in the temporal as well as the spiritual order, is gravely compromised and the Church of God herself trembles, not for her existence—for she has divine promises—but for the larger achievements of her mission to men.

VOLUNTARY CELIBACY ACCORDING TO EVANGELICAL COUNSELS

But let us remember that for nigh on to 20 centuries, in every generation, thousands and thousands of men and women, from among the best, in order to follow the counsels of Christ, freely renounced the possibility of a family of their own and the sacred duties and rights of married life.

Is the common good of the peoples and the Church perhaps jeopardized by this? On the contrary, these generous souls recognize the union of the two sexes in Matrimony as a good of high order. But, if they abandon the ordinary way and leave the beaten track, they do not desert it, but rather consecrate themselves to the service of mankind with a complete disregard for themselves and their own interests by an act incomparably broader in its scope, more all-embracing and universal.

Look at those men and women: see them dedicated to prayer and penance, intent on the instruction and education of the young and ignorant, leaning over the pillow of the sick and

dying, open-hearted for all their miseries, and all their weaknesses in order to relieve them, ease them, lighten them and sanctify them.

THE YOUNG CATHOLIC GIRL WHO REMAINS PERFORCE UNMARRIED

When one thinks of young girls and women who willingly renounce Matrimony in order to consecrate themselves to a higher life of contemplation, sacrifice and charity, there comes at once to the lips the word that explains it: vocation. It is the only word that can describe so lofty a sentiment.

This vocation call of life is felt in the most diverse ways, corresponding to the infinitely diverse modulations of the voice of God; it may be an overpowering call, affectionately inviting inspiration, or gentle impulse—but the young Catholic girl, too, who remains unmarried perforce, trusting nonetheless the providence of our Heavenly Father, recognizes in the vicissitudes of life the call of the Master: The Master is come and calleth for thee (John 11-28). She hearkens. She gives up the fond dream of her adolescence and youth to have a faithful companion in life and set up a family. And in the exclusion of Matrimony she recognizes her vocation. Then, with a sorrowful but submissive heart, she too gives herself up to the noble and most diversified good works.

MOTHERHOOD THE NATURAL SPHERE OF WOMAN

In both states alike woman's sphere is clearly outlined by qualities, temperament and gifts peculiar to her sex. She collaborates with man but in a manner proper to her according to her natural bent. Now the sphere of woman, her manner of life, her native bent, is motherhood. Every woman is made to be a mother: a mother in the physical meaning of the word or in the more spiritual and exalted but no less real sense.

For this purpose the Creator organized the whole characteristic make-up of woman, her organic construction, but even more her spirit, and above all her delicate sensitiveness. Thus it is that a woman who is a real woman can see all the problems of human life only in the perspective of the family. That is why her delicate sense of her dignity puts her on guard any time that a social or political order threatens to prejudice her mission as a mother or the good of the family.

And such, unfortunately, is the social and political situation today; it might even become still more precari-

ous for the sanctity of the home and hence for woman's dignity. Your day is here, Catholic women and girls. Public life needs you. To each one of you might be said: (*tua res agitur*) your destiny is at stake, (Horace Epistles 1-18-84).

THE SOCIAL AND POLITICAL SITUATION UNFAVORABLE TO THE SANCTITY OF THE FAMILY AND WOMAN'S DIGNITY

It is beyond dispute that for a long time past the political situation has been evolving in a manner unfavorable to the real welfare of the family and women. Many political movements are turning to woman to win her for their cause. Some totalitarian systems dangle marvelous promises before her eyes: equality of rights with men, care during pregnancy and childbirth, public kitchens and other communal services to free her from some of her household cares, public kindergartens and other institutions maintained and administered by government which relieve her of maternal obligations towards her own children, free schools and sick benefits.

It is not meant to deny the advantages that can accrue from one and the other of these social services if properly administered. Indeed, We have on a former occasion pointed out that for the same work output a woman is entitled to the same wages as a man. But there still remains the crucial point of the question to which We already referred. Has woman's position been thereby improved?

Equality of rights with man brought with it her abandonment of the home where she reigned as queen, and her subjection to the same work strain and working hours. It entails depreciation of her true dignity and the solid foundation of all her rights which is her characteristic feminine role, and the intimate coordination of the two sexes. The end intended by God for the good of all human society, especially for that of the family, is lost sight of. In concessions made to woman one can easily see not respect for her dignity or her mission, but an attempt to foster the economic and military power of the totalitarian state to which all must inexorably be subordinated.

On the other hand, can a woman, perhaps, hope for her real well being from a regime dominated by capitalism? We do not need to describe to you now the economic and social results that issue from it. You know its characteristic signs, and you yourselves are bearing its burden: excessive

concentration of populations in cities, the constant all-absorbing increase of big industries, the difficult and precarious state of others, notably those of artisan and agricultural workers, and the disturbing increase of unemployment.

To restore as far as possible the honor of the woman's and mother's place in the home: that is the watchword one hears now from many quarters like a cry of alarm, as if the world were awakening, terrified by the fruits of material and scientific progress of which it before was so proud.

Let us look at things as they are.

WOMAN'S ABSENCE FROM THE HOME

We see a woman who in order to augment her husband's earnings, betakes herself also to a factory, leaving her house abandoned during her absence. The house, untidy and small perhaps before, becomes even more miserable for lack of care. Members of the family work separately in four quarters of the city and with different working hours. Scarcely ever do they find themselves together for dinner or rest after work—still less for prayer in common. What is left of family life? And what attractions can it offer to children?

MALFORMATION IN THE EDUCATION OF YOUNG GIRLS

To such painful consequences of the absence of the mother from the home there is added another, still more deplorable. It concerns the education, especially of the young girl, and her preparation for real life. Accustomed as she is to see her mother always out of the house and the house itself so gloomy in its abandonment, she will be unable to find any attraction for it, she will not feel the slightest inclination for austere housekeeping jobs. She cannot be expected to appreciate their nobility and beauty or to wish one day to give herself to them as a wife and mother.

This is true in all grades and stations of social life. The daughter of the worldly woman, who sees all housekeeping left in the hands of paid help and her mother fussing around with frivolous occupations and futile amusements, will follow her example, will want to be emancipated as soon as possible and in the words of a very tragic phrase "to live her own life." How could she conceive a desire to become one day a true lady that is the mother of a happy, prosperous, worthy family?

As to the working classes, forced to

earn daily bread, a woman might, if she reflected, realize that not rarely the supplementary wage which she earns by working outside the house is easily swallowed up by other expenses or even by waste which is ruinous to the family budget. The daughter who also goes out to work in a factory or office, deafened by the excited restless world in which she lives, dazzled by the tinsel of specious luxury, developing a thirst for shallow pleasures that distract but do not give satiety or repose in those revue or dance halls which are sprouting up everywhere, often for party propaganda purposes, and which corrupt youth, becomes a fashionable lady, despises the old Nineteenth Century ways of life.

How could she not feel her modest home surroundings unattractive and more squalid than they are in reality? To find her pleasure in them, to desire one day to settle in them herself, she should be able to offset her natural impressions by a serious intellectual and spiritual life, by the vigor that comes from religious education and from supernatural ideals. But what kind of religious formation has she received in such surroundings?

And that is not all. When, as the years pass, her mother prematurely aged, worn out, and broken by work beyond her capacity, by sorrow and anxiety, will see her return home at night at a very late hour, she will not find her a support or a help but rather the mother herself will have to wait on a daughter incapable and unaccustomed to household work and to perform for her all the offices of a servant.

And the lot of the father will not be any better when old age, sickness, infirmity and unemployment force him to depend for his meager sustenance on the good or bad will of his children. Here you have the august holy authority of the father and mother dethroned.

THE DUTY OF A WOMAN TO TAKE PART IN PUBLIC LIFE AT THE PRESENT TIME

Shall we conclude then that you Catholic women and girls must show yourselves adverse to a movement which willy-nilly carried you with it in social and political life? Certainly not.

In the face of theories and practice which by different ways are tearing a woman from her mission and, with a flattering promise of unbridled freedom or, in reality, of hopeless misery, are depriving her of her personal dignity, her dignity as woman, We have heard the cry of fear which calls for

her active presence as far as possible in the home.

A woman is, in fact, kept out of the home not only by her so-called emancipation but often, too, by the necessities of life, by the continuous anxiety about daily bread. It would be useless then to preach to her to return to the home while conditions prevail which constrain her to remain away from it. And this brings Us to the first aspect of your mission in the social and political life which opens up before you.

Your entry into public life came about suddenly as a result of social upheavals which we see around us. It does not matter. You are called upon to take part. Will you, perhaps, leave to others, to those who sponsor or collaborate in the ruin of some monopoly of social organization of which the family is the primary factor in its economic, juridical, spiritual and moral unity?

The fate of the family, the fate of human relations are at stake. They are in your hands (*tua res agitur*). Every woman has then, mark it well, the obligation, the strict obligation in conscience, not to absent herself but to go into action in a manner and way suitable to the condition of each so as to hold back those currents which threaten the home, so as to oppose those doctrines which undermine its foundations, so as to prepare, organize and achieve its restoration.

To this powerful motive which impels a Catholic woman to enter upon a way that now is opened to her activity, there is added another, her dignity as a woman. She has to collaborate with man towards the good of the State in which she is of the same dignity as he. Each of the two sexes must take the part that belongs to it, according to its nature, special qualities, and physical, intellectual and moral aptitude. Both have the right and duty to co-operate toward the total good of society and of their country.

But it is clear that if man is by temperament more drawn to deal with external things and public affairs, woman has, generally speaking, more perspicacity and a finer touch in knowing and solving delicate problems of domestic and family life which is the foundation of all social life. This does not exclude the possibility of some women giving genuine proof of great talent in all fields of public activity.

All this is a question, not so much of distinct assignments, as of the manner of judging and coming to concrete practical conclusions. Let us take the case of civil rights: These are at

present the same for both, but with how much more discernment and efficacy will they be utilized if man and woman come to complement one another. The sensitiveness and fine feeling proper to woman, which might lead her to judge by her impressions and would thus involve the risk of impeding clarity and breadth of vision, serenity of judgment and forethought for remote consequences, are, on the contrary, of immense help when it is a question of throwing light on the needs, aspirations and dangers that touch domestic, public welfare or religious spheres.

THE VAST FIELD OF ACTIVITY FOR WOMAN IN PRESENT-DAY CIVIL AND POLITICAL LIFE

Woman's activity is concerned, in great part, with the labors and occupations of domestic life which contribute to a greater and more beneficial extent than generally is thought to the true interests of social relations. But these interests also call for a group of women who can dispose of more time so as to devote themselves to them more directly and more entirely.

Who, then, can these women be, if not especially (we certainly do not mean exclusively) those whom we referred to a little while ago, those on whom unavoidable circumstances bestowed a mysterious vocation, whom events destined to a solitude which was not in their thoughts or desires, and which seemed to condemn them to a selfishly futile and aimless life?

Today, on the contrary, their mission it unfolded—multifarious, militant, calling for all their energies and of such a nature that few others held down by cares of family or education of children, or subject to the holy yoke of rule have equal opportunities of fulfilling it.

Up to now, some of those women dedicated their lives with a zeal often wonderful to parochial works, others of even larger views consecrated themselves to moral and social activity of great consequence. Their numbers as a result of the war and the calamities which followed it are considerably increased. Many brave men have fallen in the dreadful war, others returned invalids. Many young women will, therefore, wait in vain for the return of a husband and the flowering of new lives in their solitary home. But, at the same time, new needs created by the entry of woman into civil and political life have arisen to claim their assistance. Is it just a strange coincidence or are we to see in it the disposition of Divine Providence?

Thus it is a vast field of activity which now lies open to woman and it can be corresponding to the mentality or character of each, either intellectual or actively practical. To study and expound the place and role of woman in society, her rights and duties; to become a teacher-guide to one's sisters and to direct ideas, dispel prejudices, clarify obscure points, explain and diffuse the teachings of the Church in order more securely to discredit error, illusion and falsehood, in order to expose more effectively the tactics of those who oppose Catholic dogma and morals—is an immense work and one of impelling necessity, without which all the zeal of the Apostolate could obtain but precarious results. But direct action, too, is indispensable if we do not want the same doctrines and solid convictions to remain, if not entirely of academic interest, at least of little practical consequence.

This direct participation, this effective collaboration in social and political activity does not at all change the normal activity of woman. Associated with men in civil institutions, she will apply herself especially to those matters which call for tact, delicacy and maternal instinct rather than administrative rigidity. Who better than she can understand what is needed for the dignity of woman, the integrity and honor of the young girl, and the protection and education of the child?

And in all these questions, how many problems call for study and action on the part of governments and legislators. Only a woman will know, for instance, how to temper with kindness, without detriment to its efficacy, legislation to repress licentiousness. She alone can find the means to save from degradation and to raise in honesty and in religious and civil virtues the morally derelict young. She alone will be able to render effective the work of protection and rehabilitation for those freed from prison and for fallen girls. She alone will re-echo from her own heart the plea of mothers from whom the totalitarian state, by whatever name it be called, would will to snatch the education of their children.

SOME CONSIDERATIONS IN CONCLUSION

(A) On the preparation and formation of woman for social and political life.

We outlined a program of woman's duties. Its practical aim is two-fold—her preparation and formation for so-

cial and political life, and the evolution and activation of this social and political life in private and in public.

It is clear that woman's task thus understood cannot be improvised. Motherly instinct is in her a human instinct, not determined by nature down to the details of its application. It is directed by free will and this in turn is guided by intellect. Hence comes its moral value and its dignity but also imperfection which must be compensated for and redeemed by education.

Education proper to her sex of the young girl, and not rarely also of the grown woman, is therefore a necessary condition of her preparation and formation for a life worthy of her. The ideal would evidently be that this education should begin with infancy in the intimacy of the Catholic home under the directions of the mother. It is, unfortunately, not always the case, not always possible.

However, it is possible to supply, at least in part, for this deficiency by securing for the young girl who of necessity must work outside the home one of those occupations which are, to some extent, a training ground and a noviceship for the life for which she is destined. To such a purpose also serve those schools of domestic economy which aim at making of the child and the young girl of today the wife and mother of tomorrow.

How worthy of praise and encouragement are such institutions! They are one of the forms of activity in which your motherly sense and zeal can have ample scope and influence and one, too, of the most precious because the good that you do propagates itself to infinity, preparing your pupils

The above address on *Woman's Duties in Social and Political Life*, by His Holiness, Pope Pius XII, is being published in pamphlet form by the National Council of Catholic Women. Every Catholic woman, and particularly those in Catholic organizations and societies, should have a copy of this great message on the dignity and destiny of woman. Order now through the Publications Office, N.C.W.C., 1312 Massachusetts Avenue, N. W., Washington 5, D. C.—5 cents single copy; 20 per cent discount on 100 or more.

to pass on to others in the family, or out of it, the good which you have done them. What should we say, besides, of many other kindly offices by which you come to the aid of mothers of families in what concerns their intellectual and religious formation and in the sad and difficult circumstances in which their life moves?

(B) On the practical activation of woman's social and political life.

But in your social and political activity much depends on the legislation of the State and the administration of local bodies. Accordingly, the electoral ballot in the hands of Catholic woman is an important means toward the fulfillment of her strict duty in conscience, especially at the present time. The State and politics have, in fact, precisely the office of securing for the family of every social class conditions necessary for them to exist and to evolve as economic, juridical and moral units. Then the family will really be the vital nucleus of men who are earning honestly their temporal and eternal welfare.

All this, of course, the real woman easily understands. But what she does not, and cannot, understand, is that by politics is meant domination by one class of others, and the ambitions striving for ever more extensive economic and national empire—on whatever pretended motive such ambition be based. For she knows that such a policy paves the way to hidden or open civil war, to the ever-growing accumulation of armaments and to the constant danger of war.

She knows from experience that in any event this policy is harmful to the family which must pay for it at a high price in goods and blood. Accordingly, no wise woman favors a policy of class struggle or war. Her vote is a vote for peace. Hence, in the interest and for the good of the family she will hold to that norm, and she will always refuse her vote to any tendency, from whatever quarter it hails, to the selfish desires of domination, internal or external, of the peace of the nation.

Courage then, Catholic women and girls! Work without ceasing, without allowing yourselves ever to be discouraged by difficulties or obstacles. May you be—under the standard of Christ the King, under the patronage of His wonderful Mother—restorers of home, family and society.

May Divine favors descend on you in a copious stream: Favors in token of which We impart to you with all the affection of Our paternal heart an Apostolic Benediction.

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